

1: Titled E-5 (1948) 1951 SG4 Araucanians SC4
Mapuche-Huilliche

in a town or on a private estate. In either case the individual must be prepared to become a sort of displaced person, and must try to adjust himself to a new cultural setting in which he is unlikely to rise very high. The number of dispossessed Araucanians who, for one reason or another, have become laborers on lands owned by others is already large enough to suggest a nascent system of peonage. [54]

Coupled with the social and economic restrictions imposed by reservation life and the allotment program is the disintegration of the political structure. Chieftainship under former conditions derived much of its strength from a leader's control of his band's land, as well as from the size and fidelity of his following. Patrilocal and unilocal residence gave each unit a sense of stability and physical cohesion and made easy the implementation of political loyalties by the device of frequent councils at which each man could speak his mind. Bonds of attachment were strengthened by the retainers of one or two friendly *lollas* ate, drank, sang, danced, gossiped, and made love. There was a comforting sense of belonging to a particular group, and outsiders were looked upon with suspicion as potential enemies or witches. When death occurred and threatened the stability of a band, the surviving members rallied around to prevent further harm by pacifying the soul of the deceased with a suitable funeral and by taking pains to discover and punish the disloyal person (witch) who had caused the death. Chiefs were expected to be on the alert to protect their followers by detecting and weeding out sorcerers, and they could be ruthless in killing or expelling those who were judged guilty. In other ways, too, caciques were responsible for maintaining group harmony. They had to organize their men into fighting units, keep polygyny within bounds but so equitably distributed that no one grew resentful or rebellious, see that each man had sufficient land to supply his wants, and serve as judges in the settlement of whatever disputes arose. Moreover, a *lollo* was expected to supervise the training of his retainers' children, and through his *mekas* to keep up good relations with other chiefs who would stand him in good stead if ever he